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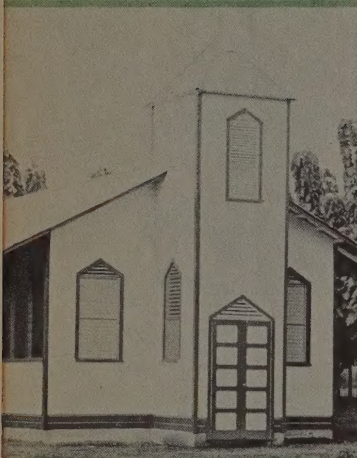
**BUILDERS FOR CHRIST**  
Our Church's Seminaries

# FORTH

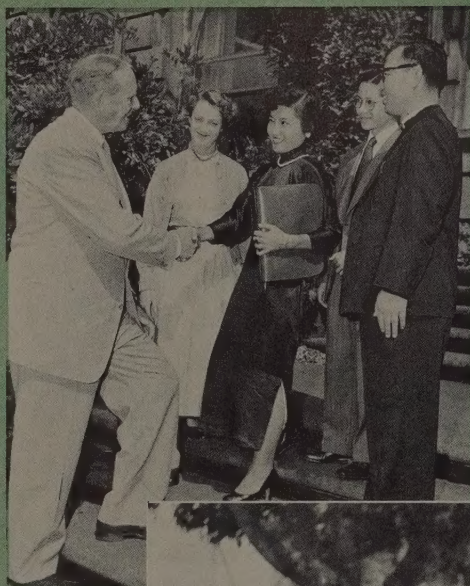


v. 119  
1954

# Your Church in the News



TEAKWOOD plantation is site of St. Stephen's Church, Puerto Armuelles, Panama, consecrated October 22. Church serves United Fruit Company employees.



MEMBERS of Church's Boys' Town in Livramento, Brazil, celebrate Brazilian Independence Day.

DEAN of New York School of Social Work (left) greets students from Scotland, China, Vietnam, and the Rev. John S. Kikawada (right), director of Tokogakuen Orphanage, Osaka, Japan, and in charge of St. Luke's Church, Osaka, who is student.

AT formal opening of Central House for Deaconesses, Sycamore, Ill., October 29, the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago, blesses dining room (below)

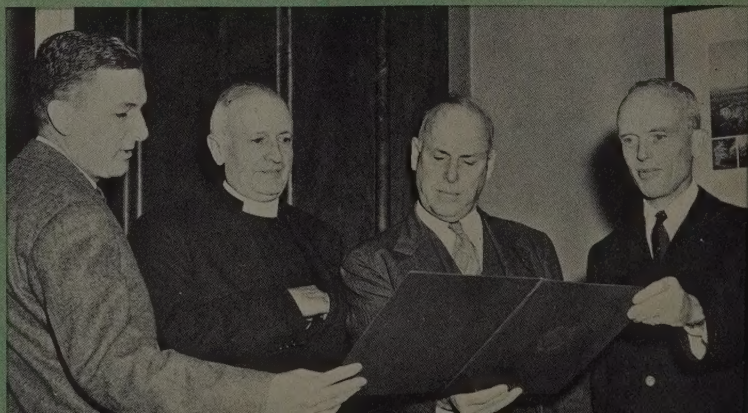


HOMELESS girls between ages of three and nineteen find happiness at Bella Vista Children's Home, Ancon, Panama Canal Zone (FORTH, July-August, 1947, page 11)



WHEN eighty-seven-year-old Emma Hays Brown heard Philips Brooks preach fifty years ago, she became interested in Church. On last November 22 she was baptized and confirmed. The Rt. Rev. R. E. L. Strider, Bishop of West Virginia, and the Rev. Stewart B. West offer congratulations (above).

HONORARY Doctor of Laws degree was conferred on Nathan M. Pusey (left), president of Harvard and active Episcopalian (FORTH, Sept., 1953, page 24) by A. Whitney Griswold, president of Yale (right), on November 21. Looking at citation are the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Sinclair Weeks, U. S. Secretary of Commerce.





## Turning the Pages

ELSEWHERE in this issue (inside front cover) is a photograph of our Presiding Bishop, acting in his capacity as Senior Fellow of the Yale Corporation, presenting an honorary degree to the new President of Harvard College, Nathan M. Pusey.

"Stalwart amid the strange temper of our time, you defy the threats to freedom which beset us. In an era of widespread scepticism, when in addition our spiritual foundations are threatened by a militant atheism, your profound but yet direct expression of the fundamentals of the Christian religion has already brought inspiration and renewed strength to many, . . ."

One expression of Mr. Pusey's fundamental Christian belief is contained in an article entitled "A Religion for Now" which appears in *Harper's Magazine* for December. In the course of this article Harvard's President writes:

"There is an almost desperate urgency for schools of religion now vigorously to do something fresh and convincing to meet the present need. It is leadership in religious knowledge, and even more, in religious experience—not increased industrial might, not more research facilities, certainly not these things by themselves—of which we now have a most gaping need. And it is because of this that those who have chosen to study religion and to give their lives to the ministry, stand again where many times before their illustrious predecessors have stood in the very center of the fight."

" . . . those who have chosen to give their lives to the ministry . . . stand again in the very center of the fight. . . " These men, during their years of preparation, require the best, and hence it is not surprising that the BUILDERS FOR CHRIST campaign announced elsewhere in this issue (page 7) designates nearly one half of the total objective to the strengthening of our theological seminaries. The seminaries and the men whom they prepare for the ministry are both BUILDERS FOR CHRIST. We too may join that goodly company by our gifts to the BUILDERS FOR CHRIST campaign.



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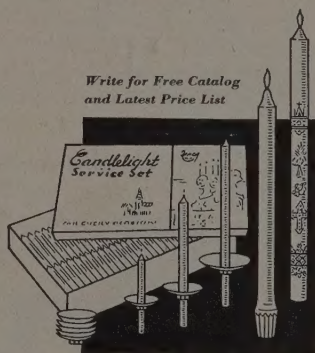


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# READ A BOOK



Reviewed by

NASH K. BURGER

AN impressive number of books and other achievements by the Rev. W. Norman Pittenger are listed in *Who's Who*. But even these are not a complete guide to the extra-curricular activity, in the written and spoken word and in other fields, of the General Theological Seminary's professor of apologetics. For one thing it does not include the widely discussed article, *What Is an Episcopalian?* he did a year ago for *Look* magazine, since reprinted and read by tens of thousands of readers. And it does not include his *Christ in the Haunted Wood* (Greenwich, Seabury Press. \$2.75), because this book has only recently appeared.

Subtitled *The Christian Foundation for the Good Life*, the volume is based on lectures and seminars given by Professor Pittenger at various colleges and universities, Princeton, Yale, Harvard, Hobart, Sewanee, and others; and secondary schools, St. Bernard's, Kent, St. Mark's, among others. To the original material of the lectures the author has added, he says, "a rather considerable amount of text."

The book's striking title is from the lines of W. H. Auden, the Anglican poet, and refers to the plight of so many people today . . . "Lost in a haunted wood/Children afraid of the night/Who have never been happy or good." From it derives the book's theme, "that it is only through the Gospel of Jesus Christ, presented as simply and clearly as possible that the 'haunted' life of young people today, as of their elders, can be redeemed from frustration and triviality."

continued on page 4

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# FORTH

VOL. 119 NO. 1  
JANUARY 1954

William E. Leidt  
PUBLISHER-EDITOR

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Your Church in the News .... inside cover

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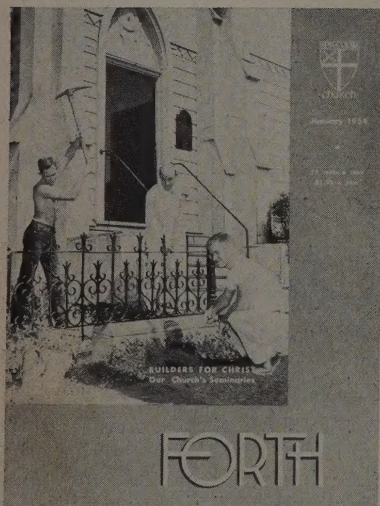
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**THE COVER.** Students of the Church Divinity School of the Pacific, Berkeley, California, take time off from their theological books to give a day's labor to the rehabilitation of the seminary's mission. More about this seminary and the other theological schools of the Church is shown on pages 8-11 and 22-24.

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## Read a Book... continued

Professor Pittenger begins by assessing in readable, thoughtful fashion the condition and assumptions of modern man, moves on to deal in contemporary terms with the meaning of the Christian Gospel, the faith of the Christian and how this is expressed and nourished in worship and prayer. Finally he considers the role of the Christian in a non-Christian world. "The Christian," he says, "works in the world, without delay and without haste, that God's will may be done through him . . . . For his life is hid with God in Christ."

One of the most disturbing particular conditions of our time is war, though certainly war is not a modern invention. Modern inventions, however, have made war more terrible and by contrast with man's progress in other fields it is increasingly a problem that demands solution. The Church cannot prevent war; it can only strive to convert men so they will see it for the evil it is, and, in times of war, the Church can seek to alleviate its tragedy.

This the Church has done. Just a year ago, in January and February of 1953, the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, went to Korea at the invitation of the Air Force to hold a series of preaching missions. He spent five busy weeks in Korea and Japan, preaching, conferring, administering the sacraments, and seeing and noting as much as he could. He kept a daily record of his experience by means of a portable dictating machine. And this on-the-spot commentary forms the basis of his book, *Korean Adventure* (New York, Morehouse-Gorham, \$2.75).

Bishop Pardue was greatly impressed by the character and spirit of the men of the Armed Forces: "these wonderful men, suffering and dying, as well as serving, sacrificing, laughing and kidding one another, and praying and worshipping Almighty God." He has high praise, too, for the work of the chaplains (FORTH, September 1953, page 8) and his account of the privations and dangers cheerfully undergone by them, priests, ministers, rabbis, makes inspiring reading.

Few writers among the Episcopal clergy have so wide a following, within and without the Church, as the Rev. Samuel Shoemaker, for many years at Calvary Church, New York, now at Calvary Church, Pittsburgh. His twenty-fifth book, *How to Become a Christian* (New York, Harpers, \$2), was recently published, and several critics have already pronounced it one of his best. That, to this reader, is a sound judgment.

In spite of its title, the book is dedicated as much to the professed Christian as to the non-Christian. It is a simple, earnest appeal that Christians start practicing Christianity and that non-Christians make an effort to discover what Christianity has to offer.

Mr. Shoemaker proceeds on the perfectly correct assumption that "the inner life of many people is simply vacant," that any faith they once had has been destroyed by "the widespread materialism about them and the corrosions of a secularistic philosophy in education." Mr. Shoemaker knows that the solution to the twin problem of the frustrated, secular individual in a frustrated,

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## Check Your Calendar

### JANUARY

- 1 Circumcision
- 6 Epiphany
- 18-25 Week of Prayer for Christian Unity
- 24 Theological Education Sunday
- 25 St. Paul. Twenty-fifth anniversary, consecration of the Rt. Rev. Thomas Jenkins, D.D., retired Missionary Bishop of Nevada. Twentieth anniversary, consecration of the Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina

### FEBRUARY

- 2 Purification
- 5-7 Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House
- 8 Fifteenth anniversary, consecration of the Rt. Rev. Richard A. Kirchhoffer, D.D., Bishop of Indianapolis
- 11 Twenty-fifth anniversary, consecration of the Rt. Rev. J. I. Blair Larned, D.D., retired Bishop of the American Churches in Europe
- 12 Thirtieth anniversary, consecration of the Rt. Rev. C. S. Reifsnider, D.D., retired Bishop of No. Tokyo
- 12-15 Woman's Auxiliary Executive Board, Seabury House
- 16-18 National Council, Seabury House
- 17 Fifteenth anniversary, consecration of the Rt. Rev. Arthur R. McKinstry, D.D., Bishop of Delaware
- 20 Thirtieth anniversary, consecration of the Rt. Rev. Edward M. Cross, S.T.D., retired Missionary Bishop of Spokane
- 24 St. Matthias. Fifteenth anniversary, consecration of the Rt. Rev. A. Hugo Blankingship, D.D., Missionary Bishop of Cuba



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Cakchiquel	Icelandic	Miskito	Tagalog
Cherokee	Iroquois	Mongolian	Thai Tai
Choctow	Italian	Mortlock	Tibetan
Czech	Japanese	Nasu	Tshwa
Danish	Kabba-Laka	Nauru	Turkish
Dutch	Karen	Navaho	Tzeltal
Eskimo	Kikwanto	Norwegian	Valiente
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## Read a Book...continued

materialistic society must begin with the individual.

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# FORTH

VOL. 119 NO. 1

JANUARY 1954



## BUILDERS *for Christ*

Directed by GENERAL CONVENTION



**B**UILDERS FOR CHRIST. Episcopalians today have an exciting opportunity to participate actively in the forward march of their Church. This is what the action of the National Council, at its meeting December 1-3, 1953, means. That action, taken in response to the directive of the General Convention, calls upon loyal Churchmen to provide a little of the material fabric essential to the conduct of the Church's work in the world today.

The General Convention, meeting in Boston in September, 1952, was impressed with the report of its Committee on Program and Budget in which were included these sentences:

"As we survey the Program of the Church, we are met time and again with the urgent need for capital investment in new buildings, and repairs and modernization of church institutions. . . . We believe that the time has come when the General Convention must respond to these appeals if the work of the Church is to move forward. We believe too that the Church is ready for such advance—indeed, that it is insistently demanded by clergy and laity alike and that we cannot fail to heed that command."

That demand was heeded in the adoption by Convention of this resolution:

RESOLVED, That this General Convention authorize and direct the National Council to inaugurate and promote, during the coming triennium, a single campaign to meet the urgent capital requirements of the Church, and that the National Council determine and include the amounts required for approved projects and direct the raising and expenditure of these funds.

Acting under these instructions, the National Council at its December meeting approved plans for a campaign under the title BUILDERS FOR CHRIST to be conducted during the early part of 1954 for a minimum goal of \$4,150,000. The objectives, as approved by the National Council, are:

#### 1. Theological Seminaries

\$2,000,000.

This sum will provide the single most urgent requirement of each of the Church's eleven seminaries. For

# CHURCH CALLS YOU TO BE A BUILDER FOR CHRIST

one, it will provide additional dormitories to permit increased enrollment. For others, enlarged library facilities, faculty housing, adequate refectory and more classrooms.

#### 2. The Church Overseas \$1,225,000.

This item provides \$625,000 for the Church in Japan. That Church has strategic opportunities now that it has never had before and may never have again. It is one of the world's great hopes against a further advance of atheistic materialism from the North and West. But materially, the Japanese Church is weak. It needs help in erecting churches, chapels, and other buildings through which the Christian Gospel can be taught to a people now openly receptive. The help asked from us is only a small part of their needs.

The Church in the Philippines now rising from the almost total devastation of war is to be assisted in the rebuilding of its cathedral in Manila (\$100,000). In Puerto Rico, St. Just's School needs much new construction, estimated to cost \$200,000. Another \$300,000 is to be allocated.

#### 3. The Church at Home \$800,000.

More than half (\$500,000) of this item is designated for the American Church Institute for Negroes. For many years the Episcopal Church has had a very great and active concern for the Negro people. In the South one of the ways in which this concern has found expression is in the schools established through the American Church Institute for Negroes. The Church's objective never has been to supplant public education; rather by demonstration and example in a few schools the Church has set a standard which has done much to raise the whole educational level of all Negro schools. The Institute's schools

have shown, too, the power of Christian teaching as a part of the daily life within these institutions. There is still a need for the kind of leadership which only the Church can give, but it must be real leadership if the Church's objectives are to be attained.

The balance of the funds earmarked for use in this country are to be allotted.

#### 4. Campaign Expense \$125,000.

The BUILDERS FOR CHRIST campaign will cover the period January 15 to May 2. During the first three months every effort will be made to inform all church people about the objectives of the campaign. Since the agencies which are included divide themselves naturally into three categories, one month will be devoted to a study of each:

Jan. 15-Feb. 15: *Our Seminaries*  
Feb. 15-March 15: *Overseas*  
March 15-April 15: *Home*

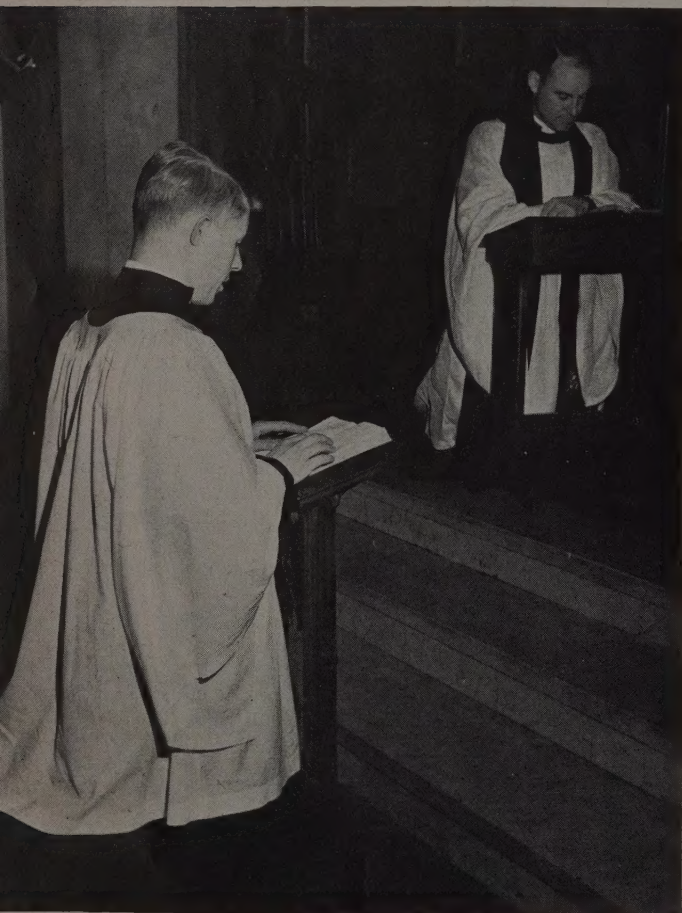
During this three-month period appropriate literature will be available, the Speakers Bureau will have special speakers, and it is hoped that all church publications will carry appropriate special stories. About three weeks after the close of this educational period on the second Sunday after Easter, May 2, our people will be asked to make their gifts and pledges. It is hoped that this canvass period can be completed in one week.

Throughout the BUILDERS FOR CHRIST appeal, FORTH will publish special material related to this tremendously important effort. In this present issue, the next four pages present the Church's theological seminaries in picture. The Church needs more clergymen, more BUILDERS FOR CHRIST; the seminaries could train more clergymen with additional facilities. You can help by being a BUILDER FOR CHRIST.





HANDFUL where many are needed, the young men worshipping at Episcopal Theological School, Cambridge, Mass. (above), and practicing duties of priest (below) are members of small band of men, not quite three hundred strong, who this year will leave the halls of the Church's theological seminaries and take their places in the ordained ministry. Their number is not enough to fill adequately all the empty parishes, all the potential mission stations, all the posts at new churches in growing communities, but some seminaries are training three or four times the number of men they were meant to accommodate. They need funds to expand facilities to care for increased enrollment and supply the necessary educational tools today for a vigorous leadership tomorrow.



## Our Seminaries To Meet Tomorrow

OF the \$4,150,000 which has been set as the minimum goal of the BUILDERS FOR CHRIST appeal, approximately \$2,000,000, almost half, will be used among the Church's theological seminaries. This sum will take care of only the most pressing requirements at each of the seminaries, but to train enough men and train them right, the seminaries need all the facilities of any institution engaged in training men for an exacting profession. This is the story of the seminaries of your Church, what they mean to you, and what you mean to them. A large part of our membership is probably aware of them only in a distant way, but it is in the seminaries that much of the future of the Church is being shaped.





**MARRIED STUDENTS** at Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, constitute about one-third total enrollment. They live in barracks (above) requiring perpetual maintenance to make habitable. Theological schools need apartments suitable for family life; could accommodate more students if it were not for housing shortage.

## Must Build Now Tomorrow's Needs



**FACULTY** also suffer effects of housing shortage. Seminary apartments for either faculty or married students, similar to living quarters above are rare. Episcopal Theological School and the General Theological Seminary, New York City, are both requesting more and better houses.



**WHO ARE THEY**, these seminarians laughing in a church history class? They are capable manpower dedicated to service of the Church. But there is broad gap between the solution of need for additional clergy and fulfillment. The Church can do no less than provide the facilities.



**DOLL** is used in practice baptism at Divinity School of the Protestant Episcopal Church in Philadelphia, only one phase in the making of a priest who must not only know how to conduct services, but have thorough background and experience in dealing with all people.



# Seminaries Must Build . . . . . continued



WORK, PLAY, WORSHIP, all have place in seminarian's life, each experience helping him to cope with daily problems after ordination. A rector must be many things: he is a spiritual leader, the living symbol of God's ministry on earth; he is a business executive and a money raiser; he is ready to visit the sick, the bereaved, to help with personal problems, to speak to the Woman's Auxiliary, to lead a Boy Scout troop or take part in civic affairs and give up his evenings with his



family to do so. All this, and much more, is expected of him. It is taken for granted that he is prepared to cope with each problem that comes his way. His training must be as thorough as that of a lawyer or physician. Seminarian (above left) at Bexley Hall must share room meant for one person. Men at Church Divinity School of the Pacific (below left) find relaxation from their studies on volley ball court. Daily attendance at chapel is important part of training at General.



CLASSROOM space diminishes proportionately with added enrollment. Seabury-Western Theological Seminary, Evanston, Ill. (above), and School of Theology of the University of the South, Sewanee, Tenn., need classrooms and other additions, are asking for only part of the cost.



REFECTORY and kitchen are imperative need at Philadelphia Divinity School where 106 students eat in poorly-ventilated basement. Trustee wrote "we are full to the guards and require our men to eat in dreadful surroundings." Even with better facilities (above) schools are crowded.

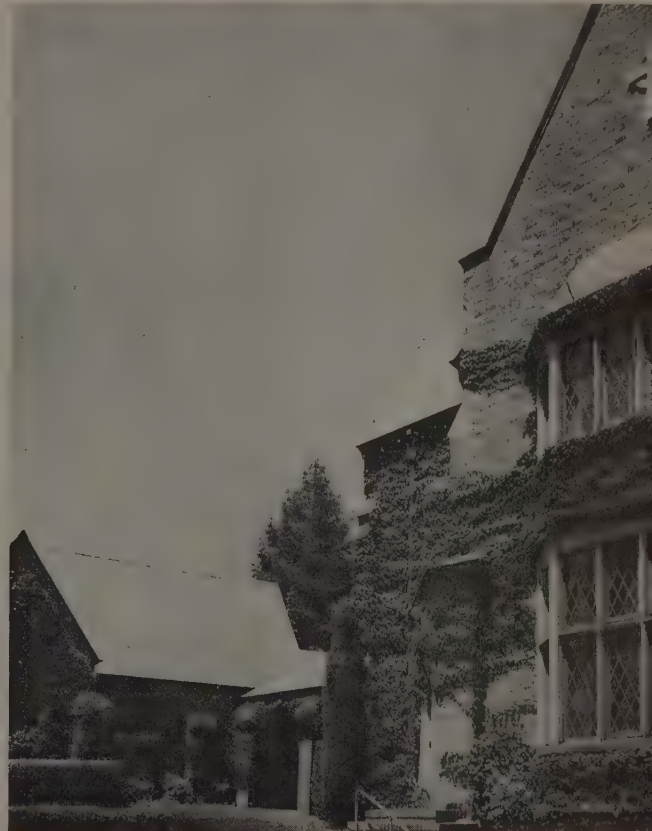




EXAMPLE of what seminaries face is Church Divinity School of the Pacific, Berkeley, Calif. Position alone would give it importance: it is one of two seminaries west of Mississippi and the only one in vast area west of Rockies. Before World War II its buildings (right) took care of enrollment of twenty-five. This year the enrollment is ninety-eight, but the dormitory holds only thirty-eight, the kitchen feeds only fifty, the chapel is crowded with one hundred. When classrooms became crammed one had to be rented from a church across the street. With all these handicaps seminaries are turning out superbly trained priests (above), but they cannot stand strain indefinitely. Builders for Christ appeal seeks to build physical body to safeguard Church's spiritual body.



LIBRARY is all-important to house the accumulated knowledge which is heart of every college. It is no accident that six of the eleven seminaries list library space as their most pressing need. They can do without many things, but they cannot go without the very tools of learning.







Gethsemane Cathedral, Fargo

# All Christians Are Co

CHURCHMEN ARE EAGER TO MAKE NORTH D

By the Rt. Rev.  
RICHARD R. EMERY

Missionary Bishop of North Dakota

AN interesting announcement of a church service appeared fifty years ago in *The Sheaf*, a publication of the Missionary District of North Dakota.

*Divine Service at Sykes' Ranch,  
Section 17, Township 136, Range 66,  
on Sunday, September 6,  
at 3:00 p.m.*

*The Bishop of North Dakota,  
(Protestant Episcopal Church)  
will conduct the service.*

*All Christians, especially Lutherans,  
are cordially invited.*

The editor of *The Sheaf* commented that he was printing this announcement to show some of his eastern friends what it means to hold the first service in a new country on a line of railway just being graded, where the place of worship can only

be designated by section, township, and range. The newness of the area forms the setting for this story.

The Missionary District of North Dakota comprises the entire State, an area of 70,665 square miles which was a part of the land that came into full possession of the United States under the terms of a treaty with England in 1818. It was organized as a Territory in 1861, and was admitted as a State as late as 1889. The first rail was not laid in North Dakota until 1872 when a bridge was built across the Red River at Fargo. At this time there were only five villages in the entire State. This is truly an area whose history rests mostly in the future and whose people still manifest the spirit of the early settlers.

The name of the State comes from the Indian word, *Dakota*, meaning friend. Happily, this characterizes one of the great qualities of the people who inhabit the prairies. They are friendly. Their hospitality is genuinely warm. Undoubtedly some of this spirit was born of more difficult days when survival on the

land demanded considerable faith, but today these people are on the threshold of a new era which bids well to vindicate this faith. From the rich fertile valley of the Red River on the east through the glacial drift prairie and the Missouri plateau on the western boundary, the State of North Dakota abounds in natural resources.

Agriculture will always remain the number one factor in North Dakota's economy. Her agronomists and farmers have labored diligently in bringing the State to a position of leadership in the production of hard spring wheat, durum wheat, and flax. With the completion of the Garrison Dam on the Missouri River, approximately one million acres of land will eventually be brought under irrigation. This will help immeasurably further to stabilize North Dakota's economy. The Garrison Dam, besides providing electric power and flood control, will create a vast recreational area along the shores of its reservoir which will extend nearly two hundred miles in length.

Great quantities of lignite coal, found just under the surface of North Dakota's top soil, offer more than enough energy to supply the needs of the entire nation for generations. The most exciting news at the present time, however, is the discovery of oil. Three refineries are being built to process the oil from the 160 wells now producing. Geologists seem to be in accord that the Williston Basin will prove to be one of the nation's rich deposits of crude oil. Both of these factors will also greatly assist the State's economy.

North Dakota is, indeed, young and vigorous and is just beginning to show the potentialities that are within it. In fact, a writer for *The National Geographic* recently stated, "North Dakota is just coming into her own." The same thing may be said about the Episcopal Church in this area. It, too, is facing a new



BISHOP Emery (left) became the Missionary District's seventh bishop in 1951 and succeeded the Rt. Rev. Douglass H. Atwill who retired. Here Bishop Emery is blessed by Bishop Atwill at consecration in St. Paul's, Minneapolis, Minn., where he was rector at the time of election



# ially Invited

## TA SELF-SUPPORTING

opportunity. The population trend which has been downward for some years is now reversed, and the new people who are moving in present both a missionary challenge and a missionary opportunity.

North Dakota has existed as a separate missionary jurisdiction since 1883. It is, in a sense, discouraging to realize that after these seventy years of effort there are only about three thousand communicants. To gain a true picture of this apparent lack of missionary success, however, it must be recalled that this always has been a sparsely settled area, that many of the first people of English descent have since moved on, and that the great majority of people who have come during the past fifty years have had other church backgrounds.

It also is true that during these years a great many have been confirmed in the Church but are now residing in metropolitan areas. Nevertheless, the fact remains that of the 619,636 residents of the State the Episcopal Church can only claim 3,000 communicants. This means that there is one Episcopalian in every two hundred people, a ratio which is just half of the Church's national average. This factor also represents a missionary challenge.

Seeing the great opportunity before them, the Churchmen of the thirty-one parishes and missions seem to sense the needs involved in an expanding missionary program. In fact, they are really excited about the new opportunity, and they possess a growing determination to establish the Episcopal Church in the State. They realize that one of the steps which must be pursued in working toward this end is the achievement of diocesan status. Their concern about this matter was clearly shown by action taken at the latest district convocation.

A commission on the endowment of the episcopate has accepted the responsibility of raising a fund suf-

ficiently large so that the annual interest derived therefrom will equal the amount of the present apportionment from the National Council. It is realized that this is a monumental undertaking and will not be readily accomplished, but the commission, aware of the great importance of achieving self-support, is formulating realistic plans for its accomplishment.

One of the most encouraging factors in the present state of the missionary district is the number of fine young clergymen who recently have come in, seven having arrived in the past six months. They, together with the clergy previously here, one of whom has devoted his entire ministry to North Dakota, strike a happy balance, and comprise the largest clergy family in a number of years. These men are real missionaries. They will provide the leadership needed to take advantage of the new opportunity. It also is heartening to know that there are other missionary-minded young clergy who are anxious to give a portion of their ministry to North Dakota as soon as the means can be found to support them.

The laity is limited in numbers, but among them are many able and devoted church workers who are giving the clergy every support. An evidence of this is found in the Churchmen of North Dakota, the laymen's group, which is reorganizing and gaining strength throughout the missionary district. Its chief aim is to promote an extensive program of evangelism by establishing active men's groups in every parish and mission by encouraging a program of education, by providing lay readers, and by supporting the program of a canon missionary through their laymen's Advent offering.

The work of the canon missionary represents a new development in the Church's life which appealed greatly to the men because of their concern for a more adequate ministry to the many isolated communicants. There are more than three hundred of these persons who reside on farms, ranches, and in small communities. In years past, many of these people have been served by the educational missionary. She has kept in touch with the children through the Church School by Mail; she has sent



NEW rural church in Cartright, N. D., is St. Michael and All Angels' which is served by the Rev. William H. Powell, priest-in-charge



OLD St. James' Church at Cannon Ball on the Standing Rock Indian Reservation is torn down to make way for new church building



ST. PAUL'S, Nishu, was moved four miles away to Fort Berthold Indian Reservation to make way for Garrison Dam reservoir



# All Christians Invited . . . . continued

out material for confirmation instruction; and she has kept the adults supplied with *Forward day by day* and other devotional material.

In a sense, the canon missionary will enlarge upon this ministry by calling upon these people in their homes, by bringing them the Sacraments, and by uniting them into the far-flung Parish of the Good Shepherd. The canon missionary will seek to add new members to this parish, and by survey work he hopes to find opportunities for establishing new congregations. In addition, his task has been, and is, to be of use anywhere in the missionary district when the temporary assistance of a priest is needed.

As in many other areas of the Church, the Woman's Auxiliary really is living up to its name. The members of this group are supplying aid to further the Church's Program in every way. Their worldwide vision of the Church, their deep sense of purpose, and their readiness to accept a sizeable responsibility is inspiring. They can be relied upon to do their share and more to make the most of North Dakota's new opportunity.

One real obstacle to the development of a strong program in North Dakota is the long distances the people have to travel to meet at a central point. Besides the expense and time involved, winter driving is often difficult and uncertain. But this

situation seems to be remedied through the development of district days, a plan which has proved successful in other places. Four times a year the Bishop and Council, together with its various departments, the Woman's Auxiliary Board, the commission on evangelism, and other district committees all gather on the same day at Gethsemane Cathedral, Fargo, to hold their respective meetings. This method permits the people to share rides and it provides ample personnel for the various departments. The goal is to have one or two of the laity present from each parish and mission.

The results of this plan are already apparent. By becoming better acquainted, the people are developing a greater family spirit and a stronger working unity. More are becoming better informed Churchmen and, therefore, more interested in the whole Mission of the Church. A better understanding of what each group is trying to accomplish lessens duplication of effort. A good bit of enthusiasm is generated during the course of the day, and, not the least important, everyone has a wonderful time.

The Episcopal Church does seem to be facing a new opportunity in North Dakota. There are many encouraging factors at the moment, some of which have been related, but realism requires mention of at least two things that are cause for much concern. One of these is the

fact that many of North Dakota's sixteen active clergy have to spread their energy and ability too widely. For example, eight of these men are ministering to people in twenty-four different missions. So long as such division of effort is necessary, it is difficult to hope for much more than a mere holding of the line. That more clergy are needed to adequately minister to people in an area of seventy-thousand square miles should be apparent.

The other distressing situation is the Church's inability to minister properly to the Indians who are living on four widely spread reservations in the State. There are more than eleven thousand Indians, largely from five tribes including the Arikaras, Mandans, Gros Venters, the Dakota or Sioux, and the Chippewas. Many of these people have a right to look to the Church for leadership and assistance, but the meager budget for this work does not go far. There are three chapels on one reservation and one each on the other three. While there is a fairly regular schedule of services at five of these Indian chapels, it is sincerely hoped that the day will soon come when the men and the means will be available to offer these people a more complete ministry.

There are some discouraging factors, of course, just as there are everywhere, but the future of the Church in North Dakota is bright. The inherent faith of the people, their generosity, their ability, and their desire for accomplishment will prove to be telling forces as they move into a new era.



SEMINARIAN George Spratt leads children's games on the lawn of Gethsemane Cathedral, Fargo, during summer daily vacation Bible school.



YOUNG people of the missionary district attending Holiday House, Detroit Lakes, Minn., learn church history from the Rev. William Powell





AFTER three mile jeep ride to Mirab, outstation of St. Francis of Assisi, Upi, the Rt. Rev. Lyman C. Ogilby conducted services for mission family



ARRIVAL of Bishop brings out welcoming committee of children and Sisters of the Order of St. Anne at the Mission of St. Francis of Assisi

## BY AIR, JEEP, AND AFOOT TO PHILIPPINE MISSIONS



VISIT to Holy Trinity Mission, Zamboanga, provided opportunity for a refreshing swim in the Sulu Sea (above). Episcopal duties at St. Francis, Upi, (below), included pointers on basketball.

**T**RAVEL by air, jeep, and on foot were all a part of the first visit to Mindanao by the Rt. Rev. Lyman C. Ogilby, newly consecrated Suffragan Bishop of the Philippines. Inhabited largely by the Moros, a people of Moslem tradition, Mindanao is the large southern island of the Philippines archipelago. "Episcopalians in the Philippines," according to Bishop Ogilby, "are apt to think that Zamboanga and Upi comprise the whole of Mindanao." While these two missions are the most prominent on the island, his visitations, some of which are shown here, indicate that this is not the case.



AT LABUNGAN (above) and Awang the Bishop celebrated Holy Communion and then hiked to Sibutu to confirm, baptize, and celebrate







HOUSE OF BISHOPS, meeting in Williamsburg, Va., November 9-13, 1953, held sessions in Phi Beta Kappa Hall of William and Mary College. The Rt. Rev. Henry Knox Sherrill, Presiding Bishop (walking), was joined on dais by the Rt. Rev. Henry St. George Tucker (left), former Presiding Bishop. Williamsburg welcomed House of Bishops at special session in House of Burgesses (below). Left to right are the Rev. Francis H. Craighill, rector of Bruton Parish; the Rt. Rev. William A. Brown, retired Bishop of Southern Virginia; Kenneth Chorley, Colonial Williamsburg president; Bishop Sherrill; Bishop Tucker; Alvin D. Chandler, William and Mary president; H. M. Stryker, mayor.



BISHOPS attending their first meeting of the House of Bishops (below) were left to right (front row) the Rt. Rev. Martin J. Bram, Suffragan Bishop of South Florida; the Rt. Rev. Charles J. Kinsolving III, Bishop Coadjutor of New Mexico and Southwest Texas (FORTH, December, 1953, page 15); the Rt. Rev. George M. Murray, Suffragan Bishop of Alabama; (second row) the Rt. Rev. William H. Brady, Bishop Coadjutor of Fond du Lac; the Rt. Rev. Leland W. F. Stark, Bishop Coadjutor of Newark; the Rt. Rev. J. Brooke Mosley, Bishop Coadjutor of Delaware; (back row) the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana; the Rt. Rev. John S. Higgins, Bishop Coadjutor of Rhode Island; and the Rt. Rev. Dudley B. McNeil, fourth Bishop of Western Michigan.



## HOUSE OF IS THE B

"THE best meeting of the attended," said the Presiding session which met in William The Rt. Rev. Henry Knox Sherrill, many of the bishops who met convened in interim session. that meetings, originally scheduled Sir Christopher Wren Building had to be moved to the morning.

At the official welcoming: "... It should hardly be necessary. The Church is opposed to communal freedom but indeed to religion stands. But it is necessary there have been broad generalities against those Churches. The fact is that the Christian Church is against atheism and the world communism. . . .

"The Church is equally opposed to creeping fascism. We know from abroad that often fascism has been against trial by uninformed opinions by hearsay. . . . We are both of Christianity and of the world."

Bishop Sherrill's stand was of the House on communism, and into the Pastoral Letter, issued.

The House elected the Rt. Rev. Bishop of Michigan, as Michigan (page 18). One entire session was devoted to the Campaign (see page 6). At an hour in Houston as the site for General Assembly recommended that only priests in full communion be invited to ordinations to the priesthood.

Other topics brought before the House and retirement age, the Anglican proposed by the Liturgical Commission, support of and co-operation, divorce, and the need for more.

Williamsburg opened its house to bishops and their wives. Even the link between the old Colonial Church in Virginia.

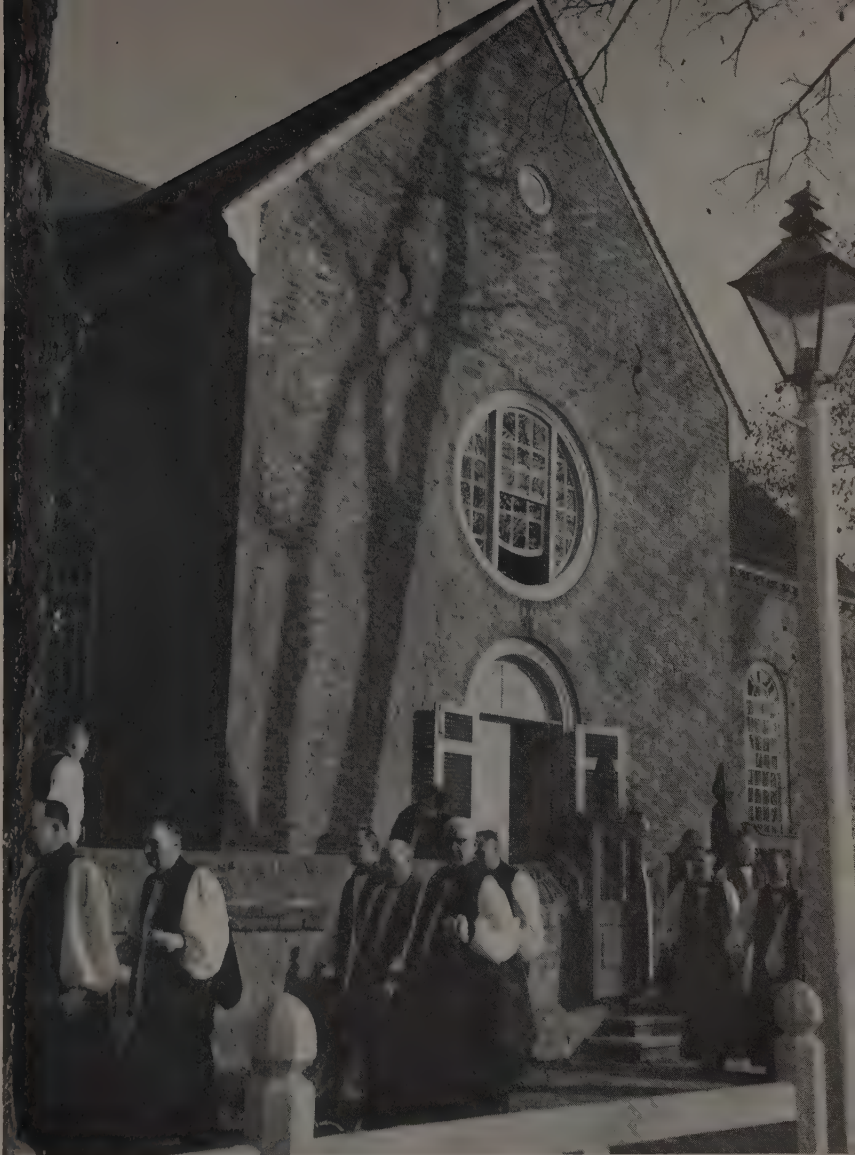


# BISHOPS ST EVER

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SPOKANE'S Missionary Bishop-elect, the Rt. Rev. Russell S. Hubbard (left, behind wall), nephew of the late Presiding Bishop, James DeWolf Perry, leaves Bruton Parish, following election. House of Bishops last gathered in Williamsburg in 1907, when Convention met in Richmond. The Rt. Rev. Daniel S. Tuttle, Presiding Bishop, 1903-23 (below right), accepts Bible, sent by English King.







EPISCOPAL WOODCHOPPER is one of many roles assumed by Spokane's Missionary Bishop-elect, the Rt. Rev. Russell Sturgis Hubbard

By MARGARET W. HENRY

**W**HAT a man! That could be the exclamation of gratitude of the priest who has just finished a three-day retreat where Bishop Hubbard was the leader. It could be the expression of thanks of the couple whose marriage had hit bottom and who had come to the Bishop for help. It could be the amazement of the elderly widow for whom he had just chopped a week's supply of firewood. Or, it could be the exclamation of the woman who finds it pleasant to look at a man who is six foot four with curly hair and twinkling eyes.

As the Rt. Rev. Russell Sturgis Hubbard, Suffragan Bishop of the Diocese of Michigan, and Missionary Bishop-elect of Spokane, awaits the time to begin his new duties, the people of Michigan are thinking of the more than five years he has spent in their diocese.

What a man! It is the exclamation

## NEW SPOKANE BISHOP IS ALL THINGS TO ALL MEN

that could be and is given by many people for many reasons when they speak or think of Bishop Hubbard. As one who has been close to him during his coming to the diocese I believe that one of his greatest contributions is in his pastoral work, both to the clergy and the laity. No case is too small, no case too involved or time-consuming that the Bishop does not have time to listen, to help, and where situations demand, to act.

In his dealing with men he is kind, sympathetic (to the degree which is wise), and most understanding of the frailties of people. In his associations he voluntarily goes the extra mile. But do not get the idea that the Bishop is soft. He can be as hard as nails when the occasion demands.

He has the enviable characteristic of being at home with all people. Whether it is in the company of royalty, and he has been, or whether in the temporary trailer home, he is a happy, comfortable person to be with.

As to background, Bishop Hubbard's has been such as to give to the Missionary District of Spokane effective and progressive leadership. He was born in the rectory of Calvary Church, Philadelphia, where his grandfather, the Rev. James De-Wolf Perry, had been rector for sixty years. His paternal grandfather had been rector of St. Matthew's Church, Philadelphia. His early school days were spent in Philadelphia, and at St. George's School, Newport, R. I.

The ministry was almost deprived of Bishop Hubbard, for it was not until he was studying at Harvard University, planning a career in engineering, that he decided to enter the ministry. This fortunate decision was the result of a vivid religious experience in prayer. While a freshman, the question clearly confronted him: What does God want most today; more bridges and gadgets, or

the moral leadership that comes through the knowledge of God? For him there was only one answer.

After his graduation from Harvard a scholarship made possible a year at Trinity College, Cambridge, England, which was followed by two years at Virginia Theological Seminary, Alexandria, Va.

He was ordained to the priesthood in 1928 at St. John's Church, Waterbury, Conn., where he was assistant. In the late fall of that year he was married to Anna Catherine Pratt of Massillon, Ohio.

After their marriage the young couple moved west to Vermillion, S. D., where the future Bishop was in charge of St. Paul's Mission, a small chapel on the edge of the campus of the University of South Dakota. During three happy years there, their two eldest daughters, Ann Perry and Jane Parkinson, were born.

In 1932 the family moved to St. Martin's Church, Providence, R. I., and spent their summers on a farm in South Bridgton, Maine. While rector of St. Martin's, Bishop Hubbard was for five years examining chaplain in that diocese, assisting in the training of candidates for the ministry. In Providence two more children were born to the Hubbards, Judith Bradbury and Rusty, more properly named for his father and his grandfather.

In the fall of 1942 he became rector of St. Saviour's Church, Bar Harbor, Maine, and shortly afterward canon missionary and examining chaplain of the diocese. During his six years in Maine he vigorously promoted a year-round program of welcoming into church life a large influx of summer people, conducting released time religious education during the school year, and helping to care for isolated church people over a region larger than Rhode Island. In Bar Harbor the youngest Hubbard was born, Catherine Carroll, nicknamed Jill. cont. on page 32





## UTO Funds Aid Church in South India

By the Rev. and Mrs. JOHN AARON

*Nearly two years ago in April, 1952, the National Executive Board of the Woman's Auxiliary responded to a personal appeal from the Rev. John Aaron to aid his work in the villages of Dornakal, India. In this article, Mr. and Mrs. Aaron tell something of the conditions under which they work and the use which has been made of the \$5,000 grant made from the Discretionary Fund of the United Thank Offering budget.*

WE are in charge of the missionary work of the Episcopal Church in India. After eighteen years of service in the Diocese of Dornakal we went on a short visit to tell the church people of the United States about the Church's work in India, and the opportunities presented by the new India.

India is at the crossroads. Hyderabad State, where our mission field is located, is the center of a violent type of communism. This is good ground for them, for here there are millions of poverty-stricken untouchables. The Christian community is made up almost entirely of these people. Our bishop, in a letter to us, said: "Communism seems to have a hold of our area. We have to think out the Christian answer to this rising tide."

This challenge could and ought to be met by the Church. Small-scale rural rehabilitation of key men in key villages will be the surest guarantee against communist propaganda. With a capital of \$250, within a period of three years we

put two Christian families on their feet by acquiring land, oxen, plows, and seeds. The money was paid back and is in the process of helping other families. These families are witnessing before the communists to the Church's care.

Women's work is another great need. Ninety-five percent of the village congregations are illiterate. The poor village women respond more readily when they are approached by women. We can have a woman worker for \$10 a month.

We have 120 village congregations made up of people whose incomes are much less than fifty cents a day. They are worshipping in huts roofed with leaves or grass, with no walls. They can't afford anything better. It has long been our wish that for every twenty villages there should be a small brick chapel, with a sound tile roof. Each of these would cost \$500.

Of the \$5,000 grant made in 1952, \$2,000 was used for training women workers. With this gift we have had refresher courses for the clergy wives, lay worker's wives, and women elders. Two women have been sent for training as full-time workers.

As you may know, this is a rural diocese. Most of the people belong to the so-called untouchable community. They are still superstitious. Work among them is an uphill job. Constant visits and oral instructions are the only way to teach them. The wives of even our lay workers are illiterate. To approach these village women, who are scattered in two hundred far-flung villages away from

road communication, we have only six women workers. So you can imagine the tremendous task that is ahead of us. Because of the attitude toward foreign missionaries, the responsibility is now laid on the Christian women of India.

The only way is to train more Indian Christian women to work among the village and rural women. Our diocese is so poor that no money can be found for the women's work. The average daily income of our Indian villager is twenty-five cents for a man and fifteen cents for a woman. Out of this poverty they are giving to the support of the Church, but we cannot entirely depend on what our people can give.

With the remainder of the \$5,000, we were able to construct four small chapels in four villages, each costing \$500. The land acquirement scheme is working out well. Three families have been enabled to buy four acres of land each, because of your help. In two other cases, wells were dug so that cultivation can go on even if the rains fail. Four drinking water wells were dug in Harijan (outcaste) quarters. These people for the first time in their lives are having unpolluted drinking water. They have formerly taken water for drinking from ponds where people wash their clothes, bathe, and where water buffaloes wallow in the mud.

Please remember us and our work among the women of this area in your prayers.

•

THE head of the six-man national editorial advisory committee for *Christian Social Welfare*, a new interchurch journal on social service, is the Rev. Almon R. Pepper, Director of the National Council's Christian Social Relations Department. Published bi-monthly by the National Council of Churches, the first issue of the magazine, which appeared in October, 1953, featured *The Church as the Conscience in Social Work* by Edith F. Balmford, Executive Secretary of Episcopal Service for Youth.

The editor, Catherine L. Wahlstrom, associate director of the NCCC's social welfare department, believes *Christian Social Welfare* is the first magazine of its kind.



# Church Reviews Republic Marks



Haiti's independence dates to 1804, following revolt against France by Toussaint L'Ouverture.

By JANE K. MEES

AS Haiti celebrates its one hundred fiftieth anniversary of independence on January 1, 1954, the Episcopal Church looks back over almost one hundred years of existence in the country.

When the slaves proclaimed freedom from their French masters in 1804, the only Church active in Haiti was the Roman Catholic. As it had been unable to give adequate religious instruction to the illiterate slaves, and as the people to a great extent clung to the superstitious practices brought with them from Africa, the new free republic welcomed other Christian groups.

The Episcopal Church came to Haiti from the United States in 1861 when a group of more than one

hundred Negroes decided, because of the serious racial problems at that time in the United States, to try to better their conditions by emigrating to an all-Negro country. They were accompanied by the Rev. James Theodore Holly, a Negro priest from Detroit, Mich. The

group found new hardships in the tropics, however, and one-third died of disease and another third returned to the United States discouraged.

Mr. Holly was among those who remained in Haiti where he found fertile ground for the Church. In a report, he wrote of the "corrupting influences of society here where neither the public morality nor religion have yet firmly taken root." He ministered to English-speaking immigrants as well as to the French-speaking Haitians.

The first church was Holy Trinity parish in Port-au-Prince, the capital, which was organized in 1863 with Mr. Holly as its rector. Three years later, in 1866, three churches were formally organized in widely scattered towns, Cap Haitien on the north coast, Les Cayes on the south coast, and Cabaret-Quatre about thirty miles west of Port-au-Prince on the southern peninsula. This same year the first priest was ordained in Haiti by the visiting Bishop of Maine. Little by little the work spread throughout the country.

In 1874, by agreement with the Episcopal Church in the United States, the *Eglise Protestante Episcopale en Haiti* was organized as a



PRESIDENT'S PALACE in Port-au-Prince is seat of government. Church went to Haiti in 1861, when group of Negroes migrated from the United States. By 1866 there were four churches.

MISS MEES is secretary to the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti.



# Work in Haïti as Bicentennial

national Church under the new name *Eglise Orthodoxe Apostolique Haïtienne*. It was agreed that a bishop should be elected for Haiti, and Mr. Holly was the natural choice. On November 8, 1874, he was consecrated in Grace Church, New York City.

Bishop Holly led the work of the Church until the time of his death in 1911. By this time, twenty missions had been organized and were under the care of thirteen Haitian clergy. In spite of this growth, however, the *Eglise Orthodoxe Apostolique Haïtienne* was standing on shaky legs. As Bishop Holly had declined in old age, his guidance of the Church's work had weakened and there were political revolutions in the country which hampered the work. Holy Trinity Church in Port-au-Prince had been destroyed by fire during a revolution in the summer of 1908 and had not been rebuilt. Some work that had been started had to be abandoned. Considering these circumstances, the Haitian clergy, meeting in convocation, decided to ask that their Church be made a missionary district of the American Episcopal Church.

In 1913, at the General Conven-

## HAITI'S BISHOPS

In the more than ninety years that the Church has been in Haiti, there have been three bishops. Haiti's first bishop was the Rt. Rev. James T. Holly, pioneer priest who first ministered to the Haitians in 1861. He was consecrated in 1874 and continued his episcopal duties until his death in 1911. For the next twelve years the Missionary Bishops of Cuba, Puerto Rico, and the Panama Canal Zone administered the Church in Haiti, which in 1913 became a separate missionary district. The Rt. Rev. Harry R. Carson became the first Missionary Bishop of Haiti in 1923. He was succeeded by the Rt. Rev. C. Alfred Voegeli, Haiti's second Missionary Bishop, in 1943.



The Rt. Rev. C. Alfred Voegeli



The Rt. Rev. James T. Holly



The Rt. Rev. Harry R. Carson

tion meeting in New York City, the agreement was concluded making Haiti a missionary district. It was decided that an American should be sent as bishop. Ten years elapsed, however, before a bishop was elected; and during this period the Bishops of Cuba, Puerto Rico, and the Panama Canal Zone successively administered the affairs of the jurisdiction for the Presiding Bishop.

The Rev. Harry Roberts Carson, who had visited Haiti from time to time while stationed in the Panama Canal Zone, was chosen in 1923 to be the first Missionary Bishop of Haiti. After his consecration on January 10 at the Cathedral of St. John the Divine in New York City, he arrived in Haiti to begin his work.

Bishop Carson reported that, "Upon arriving I found a staff of

fifteen native clergy and one foreign priest who had been acting as commissary for Bishop Colmore and Bishop Morris since 1918." He was also faced, nevertheless, with the fact that, "among upwards of fifty missions in this district, there is not one adequately equipped, neither in this capital city nor elsewhere." One of his jobs, therefore, was the consolidation of the existing work so that well-organized expansion could be carried out.

A new cathedral was planned in Port-au-Prince. The land used by the original Holy Trinity parish was well located, but it was in the middle of a block and not large enough for an appropriate cathedral. In 1918 property had been acquired nearby, which was a full block long and well situated between the Roman Cath-

continued on page 29



MAJORITY of Church's ministry is to rural people in missions scattered throughout the land





SUMMER means watermelon time in country and city alike. The children of St. Christopher's gather as the Rev. William A. Wendt (left) and the Rev. Edward Chandler distribute the melons.

AGAINST a background of crowded living conditions the Church shows its concern for children of the city through programs such as the one at St. Christopher's Chapel in New York's Lower East Side

## Summer Wo

IN CITY PARISH



FAMILY portrait on chapel steps shows members of staff and some of the children. College students and seminarians aided permanent staff during summer day camp program which included music, arts and handicrafts, hikes, days at the beach, baseball games, and visits to city parks and museums. The children came from varied backgrounds. Few of the people at St. Christopher's Chapel originally were Episcopalians.

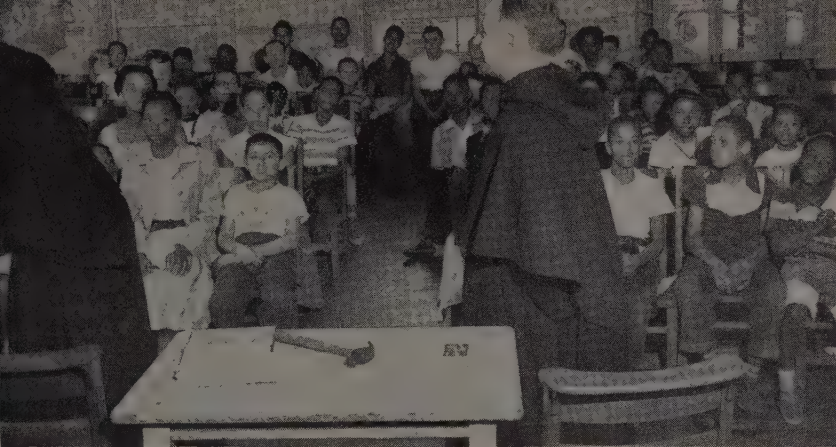
SUMMER work provides seminarians with the opportunity to apply and assimilate much of what they have learned during the academic year. During the two summers of the three-year course, the seminarian's field work is a veritable laboratory in which to test his ideas and to grow in experience and knowledge.

Many of the seminarians I know worked in the Church this past summer, either in New York City, in their home diocese, or in the Overseas Training Program (FORTH, November, 1953, page 10). Some, however, needed to take secular jobs in order to save enough money to carry them through the next academic year. Both types of work provide valuable insights and experience, and I was fortunate to work in both areas.

Several months before classes ended last spring at the General Theological Seminary in New York City, I visited St. Christopher's Chapel of Trinity Parish. I had heard through the student grapevine that there were summer jobs open, and since I needed one, I went to look and be looked at on the Lower East Side.

The Lower East Side is exactly as one imagines it. Women lean out





TWO MEMBERS of the Order of the Holy Cross, the Rev. Herbert Bicknell (right) and Brother James quickly won children's affection during their catechetical teaching mission.

## is Seminary Laboratory

IDENT APPLIES CLASSROOM TEACHINGS

By ROBERT B. HEDGES

the windows and talk for hours to the woman in the next window, washings hang on sagging lines between the buildings, fruit and vegetable stands line the streets, people ignore the traffic, and domestic battles are frequent, audible, and widely discussed.

St. Christopher's does not look like a church from the outside. It is part of the long block of four story buildings which dominate both sides of the street and one is not aware of the chapel until he sees the cross over the doorway and the sign which announces its name and the time of services. The chapel really occupies two buildings but they seem as if they are one from the inside. On the first floor as one enters is the chapel on the left, the office on the right, a sacristy, and a door leading to the balcony of the gymnasium. Another door leads to the basement where the gymnasium itself, the pool room, and locker rooms are located. Upstairs is a women's lounge, extra bedrooms, and apartments for the staff. There is also an outdoor basketball court off the gymnasium.

The chapel, I was told, ministered to a neighborhood which was made

up of about seventy-five per cent Negroes, twenty per cent Puerto Ricans, and the remaining five per cent other racial backgrounds. There are many problems on the Lower East Side. Juvenile delinquency, sexual promiscuity, dope addiction, crowded housing, stealing, alcoholism, and a host of others are common ones in a depressed area. One cannot measure the results of the work of the Church on Henry Street.

I was impressed by the chapel, the clergy and others on the staff, and in due course I was offered and accepted a summer job. The full program, however, did not start until July so we arranged that I should come on Sundays during June to play for the ten o'clock service, which is a sung Eucharist, and to start full-time in July.

My weekday work during June was a real contrast to the Sunday work at St. Christopher's. As a temporary employee at one of the hotels near Central Park, I was in contact with people whose problems were quite unlike those on the Lower East Side and yet one similarity struck me about both groups. On Central Park and on the Lower East Side alike, the people were spiritually lonely. The hotel guests easily attached themselves to anyone con-

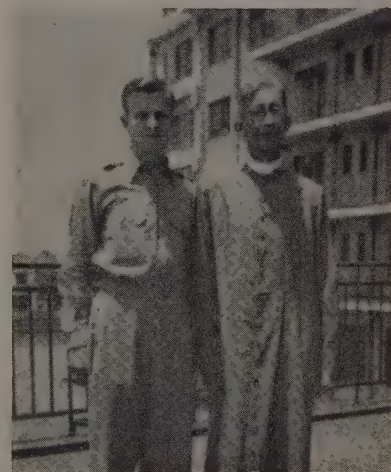
genial and like-minded in the bar or dining room. It was simple for them to find a companion with whom to while away an evening. I sensed, in fact, a desire on their part not to be left alone. See a play, get tickets to something, have a drink, but always with someone, never alone.

Their inner loneliness was seen in their eyes, in a forced smile, a polite laugh, a bored, far-away look in relaxed moments. On the Lower East Side, I saw the same loneliness. The woman in the next window is always willing to talk, to hear the results of the last night's argument downstairs, to give advice on baby-raising and husband-handling but her interest closed with the window. There is only one Person who is ultimately concerned with the ethics of the big business deal, the interest in the other man's wife, the hatred and selfishness in the downstairs apartment. It is Christ to Whom they and I will one day account for our actions and without Whom life is indeed lived alone.

June went quickly and by July I was eager for the full program to begin at St. Christopher's. On Sundays I was able to meet many of the people at the coffee hour after the ten o'clock service. They were all immediately friendly and I was impressed with the warm Christian community spirit.

The people came from an interesting assortment of backgrounds. Some had been Roman Catholics, some

continued on next page



ROBERT HEDGES, a middler at the General Theological Seminary, New York City, was confirmed in Tokyo in 1946 by the Rt. Rev. Charles S. Reifsnider, retired Bishop of North Tokyo.



## Seminary Laboratory . . . . . continued

still were, some had been Protestants, some nothing at all. Very few were Episcopalians originally. Many of the people lived in the huge housing developments which had gone up in the neighborhood, most of them were non-professional workers, and a frightening number of the homes were broken.

The Sunday schedule provides classes for the children while the parents are at the coffee hour. The first Sunday I was assigned a class of eleven-year-old boys. In their classrooms they have milk and crackers while they have their lessons. This sounded simple enough and I led the line up the stairs to the classroom. Having returned from a year in Korea where explosions, bombings, and shells whining overhead were fairly normal occurrences and feeling myself not unfamiliar with the ways of children, I was perhaps too confident. Knowing I was a neophyte at the chapel, the boys proceeded to try every conceivable means to exhaust my patience. It was a real endurance test for us all and they had almost won the battle when the class was pronounced closed for the day. I slept all afternoon that Sunday, both from exhaustion and as a means of escape.

My initiation was thorough the next Sunday when we had a baptism unlike any I had ever witnessed. When the service started, the priest asked those who were parents and godparents of the children please to move forward to the front of the chapel. Half of the congregation left their seats and the other half moved forward for a better view. There were ten babies baptized that morning and all managed to cry in vigorous unison. It was an impressive picture of the family of God gathered to witness the reception of ten more children into the Church.

The chapel always was filled for services and the children seemed to be everywhere. I began to feel like Dagwood Bumstead and his "little people". Characteristic of the children was an extreme overt affection, possibly due to some lack of it at home. They loved to touch us, to grab our hands, to have us pat them on the head as we walked by. Any sign of affection was quickly received.

In July the full summer program started and the staff gathered for a picnic supper the evening before. St. Christopher's regular staff is composed of the Rev. Edward Chandler and the Rev. William Wendt, who work as a team under the vicarship of the Rev. C. Kilmer Myers, who is in charge of both St. Christopher's and St. Augustine's Chapel, seven blocks away. These are two of six chapels of the historic and well-known Trinity Parish.

St. Christopher's and St. Augustine's work as a team ministering to the Lower East Side and their programs are similar and frequently combined. St. Christopher's regular staff also includes a registered nurse who works full time with the people in the area, instructing mothers on baby care and general health and sanitation, and bandaging the usual cuts and bruises without which children apparently cannot mature. Sister Julianna, S.S.M., who does much of the religious education, the parish secretary, and the verger complete the permanent staff.

For the summer, the chapel added three college girls; two other seminarians, one from Nashotah House, Nashotah, Wis., and one from the Berkeley Divinity School in New

Haven, Conn.; a college man and myself to the staff. The picnic supper was planned to help us become acquainted and to discuss plans.

One of the real thrills of the summer was on that evening for the college man was a Nisei, now studying in Pennsylvania, whom I had seen at the seven o'clock service every Sunday for three years in the chapel of St. Luke's Hospital in Tokyo. We had never met formally but I recognized him immediately. The *Nippon Sei Ko Kwai* is my mother Church anyway for I was confirmed there in 1946 during the occupation.

The other counsellors were assigned groups of children for the summer program and given a free rein to plan activities for them. They went to parks, museums, baseball games, swimming, and hiking. They played games in the parish hall on rainy days.

My specific job was to introduce the children to the Church's music. This was not difficult for most of them loved to sing and many of them had fine voices although untrained. They were learning the Merbecke setting to the Holy Communion and during the summer we tried to perfect the various parts and added the *Gloria in Excelsis* to the singing on Sunday. We also learned about a dozen new hymns

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### *For the New Year*

**B**LESSED Saviour, who openest the door upon a New Year, and dost call us to the adventures of discipleship: Steady our hands, we pray thee, as we reach forward to accomplish finer deeds, and enliven our wills with power from thine inexhaustible energy. Make us quick to see and enjoy the virtues of our friends, and alert to reform ourselves. And grant that by thy grace we may choose each day the road that shines with the radiance of thy companionship, O thou Most Holy, who deignest to call us friends; for the honor of thy holy Name.

Edited by the Rev. JOHN W. SUTER, D.D.



which they adapted to their collection quickly and easily. I worked, therefore, with all the age groups and whenever we had a few minutes, we went into the chapel to sing.

An important part of the year-around program at St. Christopher's is the nursery school which is staffed by two trained teachers, fully accredited by the State of New York. The school has about twenty three-to-five-year-olds and one of my duties was to give them some musical training. I'm not sure it was very musical but they loved to sing and I loved to be with them. In the school were Negroes, Puerto Ricans, whites, and three Chinese children who could not yet speak much English but they knew the words to the hymns and sang them with great fervor.

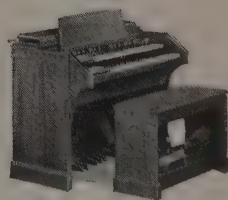
One day going back from swimming a particular lad who had taken to me confided a real problem. Kicking at stones in his path, he said quietly, "Mr. Bob, God made me wrong." After some urging, he confessed that God had "made him sing like a lady." I assured him that in a few years his voice would be lower and that he would no longer "sing like a lady" and my explanation seemed satisfactory to him. I was impressed, however, with his theology. He knew God made him; He had just made a slight error. The maturity of his understanding of the creation was striking and while his comments were secretly amusing, they were also thought-provoking. The Church and its teachings had made a real impact on this seven-year-old.

One of the most valuable aspects of the summer program was the mission conducted by two monks from the Order of the Holy Cross, West Park, N.Y. For a week the Rev. Herbert Bicknell and Brother James taught the catechism to the children in an unforgettable way. The children loved them and the way they taught. Designed for children, the mission consisted of complex questions like, *Who is God?* and simple answers such as *God is my Maker, my Saviour, and my Friend.* The children enthusiastically learned the answers, and who can judge what effect their simple and meaningful understanding can have?

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# CHURCHMEN in the NEWS

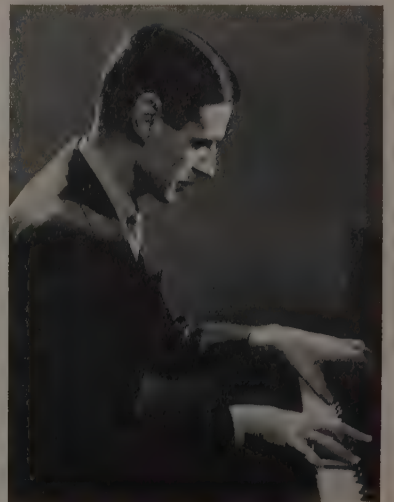
## Music is Part of John Kirkpatrick's Religious Life

**J**OHAN KIRKPATRICK, noted exponent of contemporary American music, is a concert pianist who, through his life in the Church, has achieved a new and more profound understanding of his work as an artist. His discovery that the two Great Commandments have something very real to do with the performance of music formed a sort of turning point in his life, and since then he has been engaged in deepening this understanding and in communicating it to others. "The two Commandments of our Lord, *Love the Lord thy God*, and *Love thy neighbor as thyself*, have formed the guiding principle of all my work in music. Without them, this work would be meaningless," he states. Mr. Kirkpatrick is a modest man, and it is not easy to get him to talk about himself, but this conviction he is anxious to share with others.

A native New Yorker, Mr. Kirkpatrick now lives in Ithaca, N.Y., where he is professor of music at Cornell University, and director of the Sage Chapel Choir, one of the leading college choirs in the country, which does a weekly radio broadcast, in addition to singing at Cornell's non-denominational chapel services. Choir directing is a completely new experience for him, and it is perhaps for this reason that he finds it so exciting. He confesses that he still has not overcome his nervousness in directing a group of voices, particularly a group as energetic and enthusiastic as the Sage Chapel Choir.

Mr. Kirkpatrick has achieved wide recognition not only for the high quality of his playing, but also as an outstanding interpreter of contemporary American music. He is best known for his performance of Charles Ives' extremely difficult Sonata No. 2 (Concord, Mass. 1840-60) a musical impression of the personalities of Emerson, Hawthorne, the Alcotts, and Thoreau. It was given its première by Mr. Kirkpatrick seven years ago in Washington, D.C., and he has since made a Columbia Masterworks recording of it.

After he played the Ives' sonata again this year at the American Music Festival in Washington, one music critic commented, "Contemporary American music would be understood much better were there more interpreters of it such as John Kirkpatrick. There are few artists who approach the task of making known what is now in music literature so sympathetically as does Mr. Kirkpatrick. He goes beyond the technical and musical analysis and finds the reason of the piece. What becomes in other hands a bit of obtuse display or a plain variation of loud and soft effects, is filled with



John Kirkpatrick

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QUEEN ELIZABETH is received by Guard of Honor on pier at Cristobal, Panama Canal Zone. The Queen and the Duke of Edinburgh attended Evening Prayer conducted by the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, aboard the *Gothic* on Advent Sunday, November 29, as the ship transited the canal enroute to Australia.

fantasy of thought and clearly defined intention as he sees it." "Finding the reason of the piece" and communicating it to the listener imaginatively, the quality which so impressed this critic, is but an application of the religious principle in music, Mr. Kirkpatrick would say.

His interest in American music developed, surprisingly enough, while he was studying the piano in France. As a matter of fact, this is not so amazing, for his studies were at the American Summer School in Fontainebleau, situated in a beautiful chateau outside Paris, where American composers and musicians gathered to study under France's best teachers. The school was started shortly after World War I as a project to spread traditions of French art in America. Many of the American composers whose works Mr. Kirkpatrick was later to play were students with him at Fontainebleau. He had left Princeton University after three years of study there so that he could devote his full time to the study of the piano.

Mr. Kirkpatrick studied in France under Louta Nounberg and Nadia Boulanger, teacher of such well-known American composers as Virgil Thomson and Aaron Copland. Then, in 1931, he returned to the United States, steeped in both French musical expression and his own native American music. During the next eleven years he pursued

a career as an independent pianist and teacher in the United States.

In 1942 he accepted a position as head of the Music Department of Monticello College in Illinois, and a year later he joined the music faculty of Mount Holyoke College, South Hadley, Mass., remaining there until 1946. For the past seven years Mr. Kirkpatrick has been at Cornell University, primarily as a teacher of piano, but occasionally he conducts courses in music appreciation, and his most recent venture has been to take over the direction of the Sage Chapel Choir.

Raised in a Presbyterian, but not particularly religious family, Mr. Kirkpatrick's first direct contact with the Episcopal Church came when he met Hope Miller, who later became his wife. She was a devout Episcopalian, as was the rest of her family. Her father was for many years a warden of the now non-existent Chapel of the Comforter in New York City. When they were married, Mr. Kirkpatrick became an Episco-

continued on page 28



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## Churchmen . . continued

palian, and ever since he has been a faithful communicant of the Church, eager to probe more and more deeply into the implications of his religious faith for his life as a musician.

And he has not been disappointed in this endeavor. "It would never have dawned on me that all the problems of musical performance lead back to applications of the two Great Commandments. The problem of finding the true nature of a piece of music is an effort to base one's understanding of it on the central first Commandment, *Thou shalt love the Lord thy God*. Just as there is a divine spark in man, so there is a divine spark in music," says Mr. Kirkpatrick. "The art of communicating this divine spark to the listener is directly related to the second Commandment, *Thou shalt Love thy neighbor as thyself*."

Mr. Kirkpatrick is now in the process of crystallizing his ideas on the relation of musical performance to religion, and he hopes soon to have them appear in written form.

A slender, slightly graying, soft-spoken man, John Kirkpatrick expresses in every feature of his face and hands the sensitivity needed in his field. His modesty is coupled with a thoughtful old-world charm. He and his wife now live a quiet life in Ithaca with their three young children, although Mr. Kirkpatrick continues to give recitals in other parts of the country under the auspices of the Association of American Colleges. Last year he divided his sabbatical leave between a concert tour through the West and South and study and practice in Weston, Conn.

His rector in Weston, the Rev. John H. Thomas, tells the story of how Mr. Kirkpatrick saved the day when Emmanuel Church found itself without an organist. "After a superb performance one Sunday last summer, he confessed that it was the first time that he had ever played an organ. He returned to the bench again on Christmas and played our entire Christmas services for us," relates Mr. Thomas. Playing music is for this Churchman but another way of living his religion.

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Holy Trinity Cathedral in Port-au-Prince

## Haiti Sesquicentennial

continued from page 21

olic Cathedral and the National Palace. Plans were drawn up in 1924; and Holy Trinity Cathedral, as handsome a structure as any in the city, was completed and opened in 1928.

In the meantime, Bishop Carson felt that there was work which might best be handled by women missionaries and appealed to the Sisters of St. Margaret. The opportunity to go into the foreign mission field attracted them, and in 1927 four Sisters arrived from Boston to begin the work. Their convent had been erected on the cathedral grounds, and they were soon busy with the sacristy work, religious instruction of the children, and visiting, in addition to directing the girls' school and the orphanage.

One of the Sisters' first projects was the construction of a building for the orphanage. After the completion of the cathedral in 1928, the old church was turned over for the school; and the Sisters chose the church grounds for their orphanage. The two-story building was completed and formally opened in 1930. Next they undertook the construction of a new school. This time they chose the cathedral grounds, and additional land was purchased beside the cathedral. Named in memory of the wife of the man who gave the money for the construction and furnishing of the school, Grace

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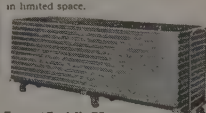
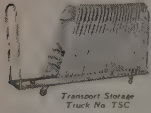
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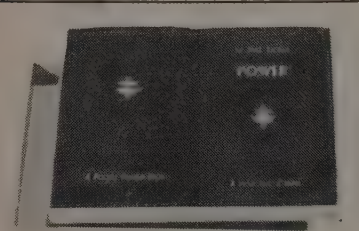
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## Haiti Sesquicentennial

continued from page 29

Merritt Stewart School for Girls opened its doors in 1932. At that time, the old church was torn down.

While all these developments were going on in the capital, in the country small but substantial new churches were being built one by one, and elementary schools were being opened wherever possible. The work was consolidated in towns where it already existed and expanded into new areas.

By the time Bishop Carson reached retirement age in 1943, there were sixty-two missions, thirteen schools, and eighteen clergy; and the work was ready to go forward under a new bishop.

The Very Rev. C. Alfred Voegeli, dean of St. Luke's Cathedral in Ancon, Panama Canal Zone, was elected second Missionary Bishop of Haiti. A native of New Jersey, he was consecrated at St. Peter's Church, Morristown, on December 16, 1943, where ten years previously he had been ordained deacon and priest. Bishop Voegeli saw the importance of the Haitians playing even a greater part in their Church and encouraged increased contribution and participation of the people themselves. One of the best-known examples of this policy are the murals in Holy Trinity Cathedral (FORTH, February, 1953, page 5). They were painted in 1950 and 1951 by Haitian artists, who used local colors, designs, and concepts in interpreting well-known Bible stories.

Throughout its history, the Episcopal Church in Haiti has relied on Haitian clergy. At the beginning, their training was merely private tutoring by Bishop Holly or one of the other priests. A few were able to study at one of the seminaries in the United States. Under Bishop Carson, a small seminary was organized in Port-au-Prince. When it was decided in 1944 that the work of the orphanage might better be handled by having the children live in private homes, the orphanage building was turned over to the seminary.

A few years later, however, it was felt that the training would be more effective if the seminary were moved

continued on page 31



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## Haiti Sesquicentennial

continued from page 30

out of the capital. Land, therefore, was bought on a lovely point on the coast near the town of Mont Rouis (FORTH, September, 1953, page 12), about fifty miles west of Port-au-Prince on the northern peninsula. After a year's temporary residence in Cap Haitien, the seminary moved into its new setting in the fall of 1950. Little by little the facilities were improved and during the past year a road was built into the property from the highway, eliminating a ten-minute walk, and a small electric plant was installed. There are now six buildings for the students and a residence for the dean. Five students are in residence, including four Haitians and one American.

When the seminary moved out of the orphanage building, St. Vincent's School for Handicapped Children moved in. (FORTH, March, 1952, page 11). The Sisters of St. Margaret had almost by accident begun the work of caring for handicapped children in 1945, and the number of children had increased so rapidly that they needed facilities of their own. In spite of the large building and spacious grounds, another small building was built in 1953 to provide space for the physical therapy department.

During the past ten years, the construction of new churches has continued. The number of missions has grown to seventy-six, clergy to twenty-three, and small primary schools to thirty-seven. It is hoped that a secondary school may soon be opened in Port-au-Prince. A camp for the Boy and Girl Scouts has been organized at the seminary during the summers. The church membership has reached 46,000, while its 14,000 communicants make Haiti the largest missionary district of the American Episcopal Church.

During the one hundred and fifty years of its existence, the Haitian Government has maintained a policy of freedom of religion and has at times given financial aid and made land available to the Church. With this attitude, the Episcopal Church has been able to contribute to the advancement of the oldest republic in Latin America.

## Birthday Thank Offering Aids Bluefields School

"THE termites are now unclasping their hands," writes Lucien E. Churnside from St. Mark's School, Bluefields, Nicaragua (FORTH, June, 1953, page 6), "and I think that as soon as they have completely done so, the building will go down."

A heavy squall of wind and rain recently caused the building to creak and sway in such a dangerous way that the children "rushed through the doors and out the windows, some crying, some laughing." When the wind stopped, the children were reluctant to return to classes and now must leave the building during a storm. "It would be no surprise if the building should collapse during another squall." St. Mark's is the BTO object for 1953-1954.

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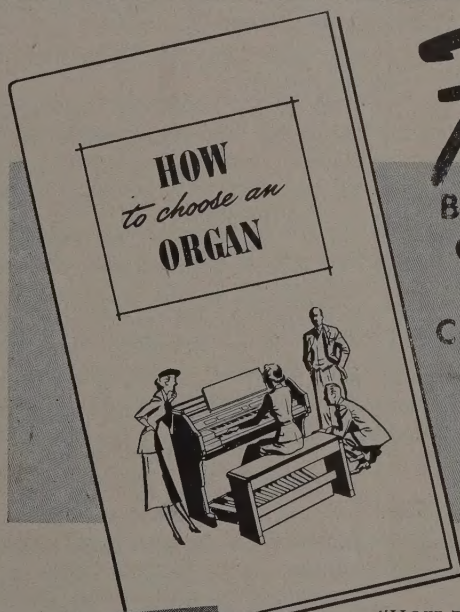
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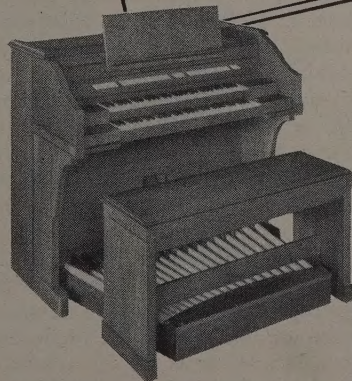
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## Spokane Bishop

continued from page 18

On August 24, 1948, Russell Sturgis Hubbard was consecrated Suffragan Bishop of Michigan. For more than five years he has worked with the Rt. Rev. Richard S. M. Emrich in the advancement of the Church in that diocese. In addition to the usual duties of a bishop: confirmations, meetings, ordinations, and speaking engagements, he has had under his jurisdiction the department of Christian education, including youth work, camps and conferences; the diocesan college commission; and within the past several years he has, at Bishop Emrich's request, assumed responsibility for the marriage commission and candidates to the perpetual diaconate. He is chaplain-general of the Guild of St. Barnabas for Nurses, a member of the National Commission on College Work and the National Council's Committee on Recruiting.

As Bishop Hubbard leaves this section of the country many Michiganders are remembering little things which will become the joys of the people in the Missionary District of Spokane: his repertoire and love of telling stories, often on himself; his hearty laugh which is so contagious; his interest in people which is so warming; his cheery good morning as he comes to his desk; his admonition at the time of confirmations; and his happy welcome of confirmands into the fellowship of the Church.

INDICATIVE of the Episcopal Church's advance in the Panama Canal Zone are four recent ordinations. The Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, ordained to the diaconate Francis Mustapha Harrison, a native-born Barbadian and a former teacher, and Henry Arthur Blake, a native of the British West Indies. The Rev. Edwin Crowe Webster was ordained priest.

Acting for his son, the Rt. Rev. Robert Burton Gooden, retired Suffragan Bishop of Los Angeles, ordained Joseph Alfred Wade deacon. Mr. Wade is taking a year of special study at the Church Divinity School of the Pacific, Berkeley, Calif.

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### DECEMBER, 1953 — The Bishop White Number



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